1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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in carrying it. A moderately large pig is carried on a pole resting on the shoulders of two men. A very large one requires four men to carry it.

The pig belongs to the man who has hunted it, but if he has had other men's dogs with him they will receive a portion of the animal.[1]

A type of phalanger is found in the bush and is also hunted. Two men go off to the bush together, and, if an animal is sighted in a tree, one man climbs up while the other waits below. The man up the tree will shake the branch on which the animal is, or, if there is a vine, pull it. As the animal falls down the man below catches it. The two men break the legs of the animal and later at home kill it by strangling.

BASKETRY AND WEAVING

Baskets are of the most simple, crude type, and are merely the plaited leaf of the coconut tree. Both men and women make them, each for their own use. They last but a short time, and then new ones are made. The woman has her own basket in which she carries the produce from the garden. The man will hastily make a basket to carry the remains of food home from a feast. A man will also always have a very small envelope-shaped basket in which to carry his betel-nut, his *lest* (powdered lime), tobacco, pipe, etc. There is no decoration on any of the baskets, and they are all of a temporary and crude type.[2]

The only weaving is that of fishing-nets, and this is done by the men only. Not all men can weave the nets, but a few are noted for their skill in it; these few at the present time are old men. The fiber is vine from the bush. One end of the

[1] The pig-hunting is taken from descriptions given to me by men who were hunters. I did not accompany any of them on their hunting expeditions.

[2] But the natives were extremely interested in some rather ornate baskets from Ceylon that I had with me, and examined them with much eagerness.

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net is held taut on a stick stuck into the ground, the other is fastened on a small twig, which is used as a needle. If a man who does not know how to weave a net wants one, he will collect the vine from the bush and take it to any of the weaving experts, who makes it for one *tsera*. There are eight men in the village who are experts in weaving.

CARVING, WORK IN TORTOISE-SHELL, ETC.

The only carved objects are *malanggans* and masks, which are made by specialists who are paid for their work. In the village of Lesu there is just one man who is skilled in this work, and in several other villages there is only one carver. When a *malanggan* is to be made, the man who owns it instructs the carver how it is to be made, and will spend much time with him while the wood is being carved. The work to-day is done with knives purchased at trade stores. In the past sharp stones were used, and the natives say that the carving is better since it has been done with knives. It is taboo for anyone except the man who owns the *malanggan* to watch the carver at work. The latter enjoys no special prestige because of his skill. In Lesu the carver, Kanua, is a nonentity in village life aside from the work of carving. In Medina, on the other hand, the carver, who is an old man, enjoys much prestige, but he is a man of real knowledge of *malanggans* and folk-tales and an important man in his clan.

Tortoise-shell work is also confined to a few, and is done with a knife, where formerly it was done with a stone. The only objects made are the decoration for the *kepkep* and the *polok* for scooping out coconut. The latter are not made very frequently now.

The building of canoes is almost a lost art on this part of the island. No new ones were made while I was there, and the few in existence were small dugout canoes with an outrigger, but with no carving. They were more like children's canoes. The road which runs south from Kavieng a hundred